



ELMT/ELSE NEWSLETTER

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Increase the self-reliance and resiliency of the targeted population through improved livelihoods in drought prone pastoral areas of the Mendera Triangle.



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Editorial - Adrian Cullis

The articles in this, the first *ELMT/ELSE¹ Newsletter* are written at a time when global world food prices, climate change and high fuel prices threaten to reverse the economic gains made in sub-Saharan Africa over the past 20 years. Whilst the writers do not address these issues head-on, the collective thinking presented in this *Newsletter* is that governments, donors and humanitarian organizations should look afresh at the drylands and rather than deciding for themselves what does and does not work, spend time with pastoralists, listen to customary leaders, learn about trends and livelihood systems, understand what has and what has not worked and why, and engage with women and children.

With 6 lead partners, operating in 3 countries – Ethiopia, Kenya and Somalia – the USAID funded *ELMT* team is under no illusions about the challenges ahead. Much of the program area has again received well below average rainfall in 2008 and unless the rains catch up there will be less milk than there normally is – the staple food. Pastoralists will as a result be forced to sell more livestock to buy grain and as we all know, grain prices are high. It is clear from this, the third drought in 6 years, that global climate change is a new reality in the region. Pastoral communities are also caught up in conflict. Not only is the region awash with small arms which fosters resource-based clan conflict and cattle rustling, but pastoralists in the region are also unwittingly caught up in the global war on terror. Populations in the region continue to grow and land-hungry farmers push into the wetter rangelands to crop. The

¹ For official communication in Ethiopia the Enhanced Livelihoods in the Mendera Triangle (ELMT) Program is referred to as the Enhanced Livelihoods in Southern Ethiopia (ELSE) Program

challenges have led some to conclude pastoralism is at the point of collapse and that this is Africa's last generation of mobile Livestock keepers.

The articles in the *Newsletter* do not seek to minimize the challenge, but rather encourage readers to look afresh at opportunities. Fasil Demeke of CARE Ethiopia describes a pilot 'emergency livestock feeding' intervention launched to protect essential breeding livestock in Ethiopia's southern rangelands through a time of drought. The pilot is part of a wider USAID, UN-OCHA and ECHO funded livestock-based drought initiative which includes emergency animal health and commercial de-stocking work as complementary livelihood-based interventions to food aid.

The following two articles by Mahamoud Haji of CARE Kenya and Ilona Gluecks of VSF - Suisse report on the work of the Kenya Camel Association and the Camel Service Providers initiative respectively. Because camels are herded in marginalized and remote areas, it is perhaps not surprising that only in recent times is the potential of camels being re-evaluated. In addition to their legendary ability to survive drought, lactating camels produce milk for households in times of drought long after milk production from cows, sheep and goats has ceased. Ever adaptive, pastoralists are also profiting from camel dairies, camel meat and the export of live animals for slaughter and even racing. For the potential of camels to be fully realized however Ilona Gluecks argues camel herders require improved levels of service provision in order to be able to maximize potential income. The Camel Service Providers initiative, "CASPROs", offers an innovative, locally sustainable model, which will not only benefit camel herders, but may also help drive economic

growth in the drylands.

Ibrahim Nur of CARE Somalia offers a refreshing antidote to stereotypical media stories from Somalia. In the village of Tula Barwaqo elders have taken steps to safe-guard *Acacia Tortilis* trees from charcoal producers because they recognize pods provide an essential dry season feed for sheep and goats and the branches are browsed by camels. *Acacia* flowers are also an important food source for bees which produce some of Africa's finest honey. The article confirms what many already appreciate, that customary pastoral elders can play a central role in slowing, halting and reversing environmental degradation in Africa's drylands. The view that pastoralists can solve complex problems including conflict is outlined in the article by Ummkalthum Dubow Abdirashid, the leader of one of the program's Technical Working Groups. She argues that women, in addition to playing more conventional roles such as managing sheep and goats, household milk and food supplies, can also play an influential role in conflict resolution and peace building at the inter and intra-clan level. It may be too that appropriately supported they could play a wider role in inter-ethnic conflict resolution. With some of the peace initiatives in the region rather bogged-down, it may be time to encourage greater levels not only of women's participation but perhaps also leadership in this sphere.

Fiona Flintan, leader of the Natural Resource Management Technical Working Group documents mapping work being carried out in southern Ethiopia. Fiona notes that mapping is currently being done at the *madda* (or 'area around a well') level, but that it is planned to scale this up and map at *dheeda* (or Watershed) level. In this way, it

is hoped that the successes achieved at the more local level e.g. improvement of wells, removal of unauthorized enclosures and increased support for mobile Livestock production systems, will have an increased impact.

Vanessa Tilstone, the team's Learning, Monitoring and Evaluation Advisor, concludes the articles in the *Newsletter* by challenging readers to re-think conventional monitoring and evaluation systems which emphasize accountability at the expense of learning. In order to avoid some of the pitfalls associated with an over-emphasis on accountability, the *ELMT Program* supports a number of Technical Working Groups, which bring team members from different partner organizations together to share experiences, better understand the opportunities and challenges, and synthesize and document lessons learned. The 'learning approach' is still in its formative stage but is already having a positive impact on some of the program's work, in particular promoting current best practice. The team is also one of the better connected and networked initiatives in the drylands in the Horn of Africa and this again helps foster a spirit of learning.

The *Newsletter* cannot hope to fully capture the vibrancy of the pastoral way of life, nor accurately reflect the weight of the challenges pastoral communities face in the first decade of the 21st century. What the *Newsletter* does hope to achieve however is to reflect something of *ELMT's* day-to-day experience and the work individual team members are engaged in, and to point out emerging best practice. In so doing, it hopes to encourage readers to look afresh at Africa's drylands and move beyond the conventional thinking that perceives them merely as another challenge. Africa's drylands, its people and livestock are assets and offer pointers for a world that has to change to survive.

Program Overview

Enhanced Livelihoods in the Mandera Triangle: Activity Overview

Pastoralist livelihoods in the Mandera Triangle (the cross-border region of Ethiopia, Kenya and Somalia) are under threat from repeated cycles of drought, conflict and other drivers of change, including increased population pressure, marginalization from political and economic processes, and globalization. As a result, food aid continues to be distributed in large quantities, while pastoralists struggle to maintain and rebuild their livestock assets, or even drop out of the pastoral sector to seek alternative livelihoods. At the same time, pastoralism and associated livelihoods continue to represent the most economically viable production system for the drylands in the Horn of Africa and thus continue to offer opportunities for positive change.

The ELMT Program is a two year program from August 2007 as part of USAID's broader Regional Enhanced Livelihoods in Pastoral Areas Program that intends to support a more effective move from emergency relief dependency to resiliency and actions that promote long-term economic development in pastoral areas. At the heart of this program is a commitment on the part of donors, governments and the affected populations to change the paradigm of how emergency and development challenges in arid and semi-arid areas are addressed.

Regional Enhanced Livelihoods for Pastoral Areas

The **RELPA** program objectives are to:

1. Increase household incomes and economic resiliency of the populations living in the pastoral regions;
2. Reduce the requirements for emergency assistance;
3. Set the conditions by which the pastoral areas of the Horn of Africa can participate in a

broader process of social and economic development; and

4. Support the Common Market for Eastern and Southern Africa (COMESA) in managing a policy and investment process in the region, with emphasis upon vulnerable pastoral areas.

The **RELPA** program consists of four complementary and coordinated activities, each with its own sub-activities:

1. **COMESA** Secretariat Support: Pastoral Areas Policy Engagement through the Comprehensive African Agricultural Development Program (**CAADP**), to raise the profile of the pastoral "voice" at policy dialogues;
2. Pastoral Areas Coordination, Analysis, and Policy Support (**PACAPS**) Activity, led by Tufts University, and which includes (i) a Regional Coordination and Analysis sub-activity working with COMESA, as well as sub-activities (ii) Livestock and Meat Trade, (ii) Early Warning &



Photo by Cary Farley

Early Response, and (iv) Regional Conflict Prevention & Mitigation.

3. Enhanced Livelihoods in the Mander Triangle: on-the-ground activities; and
4. USAID Office of Foreign Disaster Assistance (OFDA) support to emergency response activities in the greater Mander Triangle region.

RELPA will not by itself transform pastoral systems, but sets out to play a synergistic role in transforming the way populations in pastoral areas are supported and encouraged, through system-wide collaborative action that includes a diversity of stakeholders. That, in turn, will enable these populations to increase their contributions to economic development in the region.

Enhanced Livelihoods in the Mander Triangle

ELMT will carry out activities on the ground in order **to increase the self-reliance and resiliency of the targeted population through improved livelihoods in drought prone pastoral areas of the Mander Triangle.**

The **ELMT** Consortium, comprising CARE Somalia (which leads the Consortium), Save the Children Federation, Inc. (SC/US), Save the Children (SC/UK), CARE Ethiopia, Vétérinaires Sans Frontières - Suisse (VSF-S) and CARE Kenya together with around 30 partner organizations.

The three key strategies of ELMT aim to build on this experience and that of others in the region, first, to **consolidate the evidence base**, second, to **scale up** best practice from the evidence base, and third, to

share the evidence base through the development of **policy roadmaps** to feed into the ongoing range of policy initiatives in the Horn of Africa and guide investment in the region in the future. Underpinning all of this are two key cross-cutting issues, namely working with and strengthening customary institutions and pastoralist 'voice', and collaborating with local, national, and regional stakeholders, including government, local and external agencies, and the private sector.

These three strategies will be applied to the six results of the ELMT:

1. Livestock based livelihoods

protected in the event of an emergency;

2. Livelihoods enhanced by improved livestock production, health, and marketing;
3. Natural resource management enhanced;
4. Livelihoods enhanced by strengthened alternative and complementary livelihood strategies;
5. Strengthened capacity of customary institutions in peace building, civil governance and conflict mitigation;
6. Pastoralist area 'voice' in dryland policy formulation and implementation strengthened at all levels.



Photo by Cary Farley



Photo by Fasil Demeke

Overview of the recent Livelihood Emergency Response in Borana, Ethiopia

- Fasil Demeke, ELSE Operations Manager, CARE Ethiopia

Borana zone of Southern Ethiopia has been facing a severe drought due to insufficient rain in the main 'ganna' season of 2007 (March– May) and the short 'hagaya' rains between September and November. Unlike some other areas, degradation of grazing land in Borana area is not an acute problem, but rather a long-term chronic one arising from various factors such as weakening of traditional natural resource management systems, bush encroachment, population pressure, and inappropriate development initiatives.

In response to the recent drought various organizations including FAO, SC/US, Action for Development, Oxfam America, and GOAL initiated activities including: water tankering, facilitation of livestock off-take, and provision of supplementary food for humans and livestock. CARE Ethiopia has particularly focused on providing livestock feed (hay and concentrated feed) in three Weredas

(Dire, Miyo, and Dhas) with funds from its ongoing Pastoralist Livelihood Initiative project and from UN-OCHA's Humanitarian Relief Fund.

CARE started the intervention in February 2008 following a series of assessments and then discussions with the local community and government officials regarding selection of beneficiaries, feeding mechanisms, and community participation. Accordingly the community were fully involved in the selection and registration of beneficiaries, unloading of feed, clearing of roads, and construction of corals, fences, and troughs through mobilization by the traditional leaders and local government officials. Based on the technical feasibility and the agreements reached with the community, CARE used a central feeding system, in which healthy milking cows were targeted for the intervention and were tagged by painting their horns. Feeding sites were selected based on proximity

to water points and accessibility to the beneficiaries. Based on discussions with the community it was decided that one coral would serve 50 head of cattle.

Traditional leaders and *kebele*¹ officials jointly oversaw the day to day implementation at each site. Three to four traditional leaders managed the feeding sites and mobilized members of the community (5 people/coral) to feed and look after the livestock in shifts. In addition, traditional leaders and the *Kebele* officials addressed any problem that arose including disputes, livestock disease, reporting of deaths etc. and providing information on the progress of the activity. The intervention was coordinated by a CARE project officer, community facilitators, and supported by feed distributors.

A total of 2954 households with

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¹ Kebele is the lowest administrative unit in the area

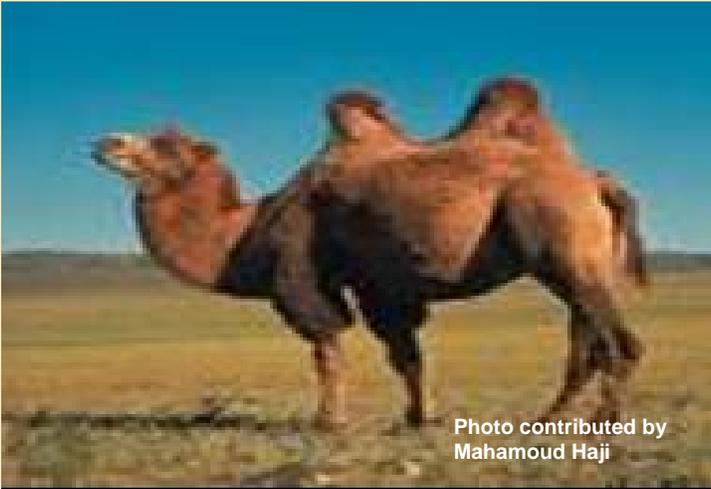


Photo contributed by Mahamoud Haji

Bactrian Camel

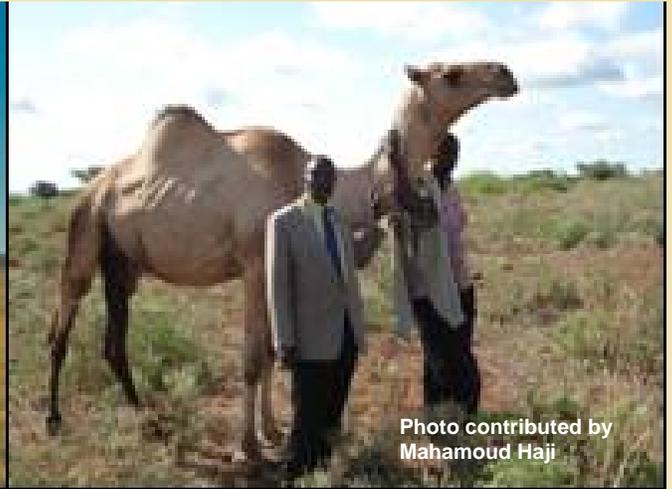


Photo contributed by Mahamoud Haji

Dromedary Camel

Reaching Camel Keepers through The Kenya Camel Forum

- Mahamoud, A. Haji, ELMT Program Manager, CARE Kenya

Camels belong to the *Camelidae* family in the order *Artiodactyla* of cloven-footed animals. They are in the same sub order as giraffes (*Tylopoda*). *Camelidae* consists of the genera *Camelus* (old world camels) and the Llama (new world camels). *Camelidae* originated in North America with the *Camelus* migrating to Asia and Africa in the late tertiary period and the Llama reaching South America in the ice age. Domestication occurred between 3,000 to 3,500 years ago.

There are two principle kinds of *Camelus*: the one humped dromedary (*Camelus dromedarius*), which is slim, long legged, and short haired and found in warm, arid and semi arid environments in the Arabian Peninsula, Asia and Africa, and the two-humped Bactrian (*Camelus bactrianus*) which is stockier, short-legged and has a thicker and longer coat, adapted to cold mountainous regions of north and east in central Asia. (The term dromedary is derived from the Greek word *dromos* "to run", while Bactrian refers to the area "Baktria" in North Afghanistan where this type of camel is thought to originate from.)

Camel Distribution in Africa

The world population of the dromedary is estimated at 19 million of which about 14 million are found in Africa, mainly in the arid lowlands of Eastern Africa i.e. Somalia, Sudan, Ethiopia, Kenya and Djibouti where 60% of the African camels are found. Almost half of all African camels are found in Somalia.

Adaptation and Uses

Dromedaries have evolved a combination of anatomical, physiological and behavioural mechanisms to thrive in hot and arid environments. They can trek 40 km per day and can last up to 10 days without drinking. They are highly valued and have a variety of uses including:

- ⌘ Milk, meat (food) and hides
- ⌘ Riding and racing (leisure)
- ⌘ Draught (work)
- ⌘ Pack animals (transport)
- ⌘ (Recreation & Transport) including eco - tourism
- ⌘ Social transactions e.g. dowry
- ⌘ Traditional rituals and ceremonies

Estimated Number of Camels in Africa - Year 2000¹

Country	Number (in Millions)
1. Somalia	6.42
2. Sudan	3.17
3. Ethiopia	1.10
4. Mauritania	0.86
5. Kenya	0.85
6. Chad	0.61
7. Niger	0.43
8. Mali	0.25
9. Tunisia	0.19
10. Libya	0.19
11. Algeria	0.14
12. Djibouti	0.13
13. Egypt	0.08
14. Morocco	0.06
Total	14.48

Despite the value of the animal, camel health services are not easily accessible. Partly this is due to low infrastructure and investments in areas where camels are common, and partly due to the fact that veterinary services are not well developed to cover camel needs. For example there are a number of animal diseases including sudden death that are not well understood and control mechanisms have not been well developed.

The development gap regarding camels is largely being addressed by Non Governmental Organizations. In Kenya one of the principle organizations involved is the Kenya Camel Association. The Association was started in 1995 by a group of camel development enthusiasts and now has over 500 members, mainly camel owners within Kenya. The main aim of the association is to promote the camel by increasing the productivity of camels and creating awareness on camels, use of camel and camel products. It is housed in and supported by the Department of Livestock Production and Fisheries Development.

Notable activities of the Association include the annual Kenya Camel Forum, collaborative research e.g. the role of camel milk in the management of diabetes with the Kenya Medical Research Institute; camel products (milk, meat) promoting value addition and marketing for example through a study with the International Livestock Research Institute and Kenya Agricultural Research Institute; characterization of camel breeds with Kenya Agricultural Research Institute Marsabit and publicity and popularization of the camel in Camel derby, agricultural shows and fairs.

The Association has been identified as a local partner by CARE Kenya in implementing the two-year ELMT Program

particularly in promoting a focus on camel diseases and camel production.

The Kenya Camel Forum

The Forum is an annual event which brings together camel owners and enthusiasts to deliberate on issues pertaining to camel development and to promote information dissemination.

keepers and to address cross-cutting camel related issues that may not adhere to the theme. It also served to acclimatize participants to the venue in anticipation of the actual forum.

☞ **Thematic papers** - varied and targeted to specific audience captured topical issues but not limited to camel husbandry,



Photo contributed by Mahamoud Haji

Participants at Kenya Camel Forum 2006—Lodwar

The Forum usually sponsors five participants from each of the camel keeping districts of Kenya and meets other costs of the forum through resources availed by donors, the Government of Kenya and individuals. Other participants from research and academic institutions and development agencies are also invited to present papers and share experiences.

The main activities of the forum are:

☞ **The beginners' workshop/ open forum** - meant to orientate first time camel

health and marketing; promotion and development of camels and camel products (including value-addition); adaptation and breed characterization; food security, drought preparedness and mitigation role; multipurpose use of camels, including environmental conservation and answer to global warming; peace building and conflict resolution and research, training and extension. These themes are always defined at the forum on the previous year and are adapted to participants' interests.

☞ **Brainstorming plenary**

sessions – based on the papers presented. The stakeholders usually engage in heated and lively discussions on camel issues in a user friendly language. It is not uncommon for “illiterate” camel pastoralists to fiercely engage professors on aspects of camel husbandry and health.

⌘ **Focused group discussions, demonstrations** - groups deliberate on the sub themes of the fora to come up with conclusions and recommendations.

⌘ **Camel slaughter and camel boma visits** - Practical demonstrations, including:

- ⌘ Learning about weight estimation and aging by dentition of a camel and ante and post mortem examinations;
- ⌘ Preserved milk and meat preparations competition among the various camel keeping groups (Gabbra, Rendile, Turkana, Somali, Maasai, Pokot and Samburu);
- ⌘ Camel boma visits demonstrate practical handling skills and treatment procedures and also some aspects of camel use (e.g. traction and racking);
- ⌘ Holding of the Annual General Meeting where Kenya Camel Association office bearers are elected. The Meeting offers opportunity to review the constitution of the Association and adapt it to changing circumstances.

The forum faces a number of challenges including poor infrastructure in the Arid and Semi Arid Lands of Kenya and limited funding. Thus only around a quarter of members attend. Sometimes communication can be challenging especially where the pastoralists poorly understand Swahili; action plans generated

within the forum sometimes cannot be fully implemented due to limited funding.

Despite this, the Kenya Camel Forum has made a number of achievements:

- ⌘ Over 1000 camel keepers and other stakeholders have benefited from these gatherings;
- ⌘ A close network of the stakeholders has ensured news, information and knowledge relating to camel development is shared;
- ⌘ Sensitization of the policy makers and mainstreaming of camels in development programs. There has been on-going harmonization of all the acts in Kenya pertaining to agriculture and livestock industry. Recently the camel milk was recognized as a dairy product and camels have been mainstreamed into drought management strategies of Non Governmental Organizations/ Community Based Organizations in the Arid and Semi Arid Lands;

⌘ Camel introduction into new areas has gathered momentum e.g. the Maasai-lands of Kenya and Tanzania and in Baringo, Elgeyo Marakwet and Pokot districts;

⌘ Tanzanian camel keepers have registered their own association.

The MAY 2008 Forum in Mandera

This year’s Kenya Camel Forum was held in Mandera Town from **22nd to 29th May 2008**. It brought together over 120 participants from Kenya, Somalia and Ethiopia. The theme was ***The Role of the Camel in Enhancing Livelihoods in the Drought Prone Areas of the Arid and Semi Arid Lands.***

It was the first time the forum was held in Mandera and the gathering offered an opportunity to capture and deliberate on cross-border issues in the Mandera Triangle. CARE Kenya and VSF - Suisse were active participants in the forum.

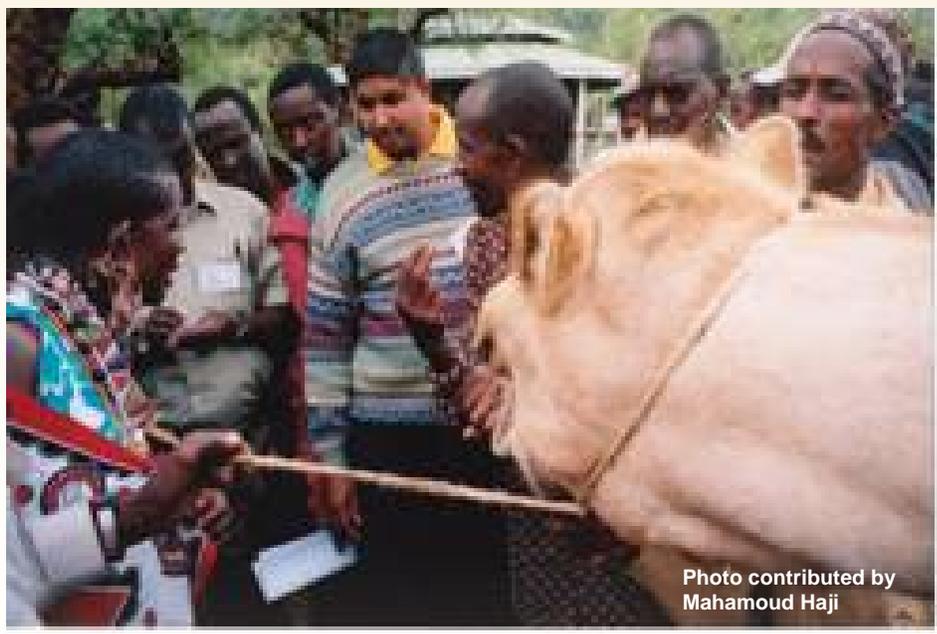


Photo contributed by Mahamoud Haji

Learning practical skills on camel handling



Photo by Cary Farley

Camel Service Providers to improve Extension Services to Camel Keeping Communities - Illona Gluecks, ELMT Program Manager - Kenya, VSF Suisse

The dromedary camel is one of the most important livestock species for people's livelihoods for a significant number of pastoralists living in the semi arid and arid lands of the Greater Horn of Africa. The camel is the main source of milk, especially during the dry seasons and provides meat, a means of transport and plays an important socio-cultural role (e.g. in the payment of dowries, settlement of fines, and in recreational activities). The marginalization of the Arid and Semi Arid Lands in the past decades in this region has affected the camel keeping communities, who receive few services that are remote from camel owners' needs.

Camel Service Providers "CASPROs" are a way to bridge this gap and will be promoted through the ELMT program. The idea is to train existing extension personnel (e.g. Community Animal Health Workers) in subjects related to camels. This will include general information on:

- ⌘ The use of the camel in various communities;
- ⌘ Camel keeping and management practices and possible improvements;
- ⌘ Basic anatomy and physiology;
- ⌘ Major camel diseases and their treatment/control;

- ⌘ Camel products (e.g. milk and meat) and their processing, marketing and storage;
- ⌘ Cross cutting community issues such as gender, conflict and HIV/Aids

The Camel Service Providers will thus be able to provide veterinary services to the camel keeping communities and act as advisors in the promotion of improved management practices (e.g. in camel calf management). Furthermore in those communities, which recently adopted the camel (e.g. the Maasai in Kenya), the Camel Service Providers will act as resource people for the "new"

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Photo by Ibrahim Nur

Protection of a Key Tree Species:

A Community Initiative from a Village in Gedo Region of Somalia.

- Ibrahim Nur, ELMT Project Manager, CARE Somalia

A*Acacia tortilis* or umbrella thorn tree is known locally as *Qurac* (Somali) and *Dhadash* (Borana). The tree is known to tolerate drought, high alkalinity and temperatures, and sandy or stony soils and is one of the most widespread trees in dry lowland areas of Africa and Middle East.

Pastoral communities attach high value to *Acacia tortilis* due to its many benefits and the contribution it makes to their livelihoods. According to villagers in Somalia, the tree provides useful shade and produces nutritious pods that goats and cattle eat particularly during the dry seasons. The tree also produces highly aromatic flowers – ‘*manka*’, a major source of good quality honey in many regions of Somalia. In addition, many grass species suitable for animals grow under its canopy and the tree provides a staple browse

for camels. Studies in South Africa suggest that *Acacia tortilis* can produce up to 1 tonne of shoots and leaves per ha/year¹, whilst in East Africa, a mature tree has been found to produce over 6,000 pods in a good year, each with 8 -16 seeds². In many areas of Somalia these pods are collected and sold in the markets as fodder, providing a source of income for poor households.

Today *Acacia tortilis* is under threat in many regions of Somalia from charcoal traders, despite a ban on charcoal export introduced in 2001. *Acacia* produces good quality charcoal that is highly valued on the Arabian Peninsular as it burns slowly and produces little smoke. The worst affected regions include Lower Juba and Gedo. In Belet Hawa district, Gedo one elder reported that mature trees were being sold for between Kshs. 4,000 - 5,000

(\$65 - \$80). In Afmadow, Lower Juba, lines of commercial vehicles transporting *Acacia* charcoal to Kismayu for local consumption and export are not unusual. With the absence of a central government and the breakdown of law and order in Somalia, it has been difficult to contain such unsustainable exploitation of natural resources.

Pastoralists in the small village of Tula Barwaqo in Garbahare district of Gedo region have taken an initiative to protect the *Acacia tortilis* tree following the realization that availability of this tree had declined significantly since the collapse of the Somali State. According to Chief Hassan Burale, the initiative started with the elders sensitizing the community on the importance of the tree and the role each community member should play in its protection. Elder Mohamed Ibrahim reports that every member

¹ Milton, S. J. (1983). *Acacia Tortilis* ssp. *Heteracanthus* productivity in the Tugela Valley bushveld: preliminary results. *Bothalia* 14 (3-4): 767—772

² N.A.S 1979. *Tropical Legumes: Resources for the future*. National Academy of Science, Washington, DC.

of the village now plays a part with children and the youth herders acting as the main monitors. Whenever they spot anybody cutting the acacia tree, information is relayed to the village, where women quickly mobilize the men and elders to go and stop the destruction. The villagers sometimes even contribute money for fuel in order to transport the men more rapidly.

What is even more interesting is that the community not only protects the living tree but also the dead logs. According to the chief this is because they believe if they allow the collection and use of the dry wood then the next target will be the living tree itself.

Protecting this tree has not been easy and there have been several violent or near violent incidents. For example in 1998 an elder who was trying to stop a charcoal burner was seriously wounded. The culprit was seized and fined five camels in compensation.

In another incident, two men from the neighbouring Belet Hawa district with 50 donkey carts went to the village to burn charcoal from dead logs. They were reported and immediately the village mobilized to arrest them. When they were brought to the village and ordered to return to where they came from, the men

pleaded with the villagers that they could not return empty handed as they had borrowed their subsistence for the days they were to burn the charcoal and they had no money to pay back. Sympathetic to their plight, the villagers raised Somali shillings 1 million for them and ordered them to return to their district.

A driver of a trailer and his turn boy who were traveling from Garbahare to Belet Hawa noticed the piles of wood lying by the road side and stopped to fill their trailer hoping to sell the wood at their next destination. This was not to be. The news reached the villagers and quickly people were mobilized to arrest them. All the fuel wood was offloaded and the culprits were told to continue their journey with a warning that next attempt would be met by the wrath of the village. The heap of the wood is lying in the same spot today three years on.

Vegetation plays a central role in the lives of pastoralists who rely on livestock based livelihoods in the arid and semi-arid areas of Africa. Among the Somali, during the process of socialization, the young are taught the importance of vegetation and how to protect and care for it. This knowledge is passed from generation to generation through poetry, fireside story telling and at religious gatherings. As a result, Somali pastoralists have a time tested

knowledge about the importance of their natural resources.

In the traditional Somali society, the clan and its traditional institutions play an important role in natural resources management. There are laws or 'xeer'³ that protect resources such as water, trees, pasture, wildlife and regulate their use. Many clan groups have a council of elders who enforce these laws and ensure the proper management of their resources. Over the years, however, conflict, population increase, climate change and displacement are straining the ability of traditional systems to sustainably manage resources.

The goal of the ELMT Program is to increase the self-reliance and resiliency of the targeted population through improved livelihoods in drought prone pastoral areas of the Mandera Triangle. One of the aims of the program is to strengthen natural resource management and CARE Somalia will be working with customary institutions to do this in Lower Juba, Bakool, and Gedo and across the Kenya/Somalia border. The Tula Barwaqo community initiative will be a useful entry point for the project to work with customary institutions and communities on these issues and will provide an example to other communities of how they can address environmental issues through their own unity and strength.

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camel keepers as they adjust to their camel needs. In addition to the camel related subjects, the Camel Service Providers will also sensitize the community on key cross cutting development issues e.g. gender, conflict and HIV/Aids etc.

Currently the Kenya Camel Association is developing a training manual for Camel Service Providers together with VSF Suisse and the ALLPRO project. The first draft was finalized and was presented at the Kenya Camel Forum (in Mandera from the 26th till the 30th of May 2008) for inputs from the camel keeping community.

Those inputs were incorporated during the review process and were tested in the field during the first Camel Service Providers trainings under the ELMT Program. A final version of the manual should be printed and available for the broader public (including all ELMT Program partners) by the end of this year.

³ Somali traditional law



Photo by Cary Farley



Photo by Bea Spadacini

The Role of Somali Women in Conflict

- Ummkalthum Dubow Abdirashid, ELMT - Social and Gender Equity Technical Advisor

Women are disproportionately affected by war, yet have little influence on decisions to make war or peace. This is not only an injustice but also a lost opportunity for peace building and conflict resolution.

In today's intrastate wars civilians are not only affected as innocent bystanders but are also direct targets. As men are largely engaged in the fighting, most civilians are women and children. Also, sexual violence as a weapon of war is on the increase and is both physically and psychologically torturous. It aims to humiliate the enemy and destroy the base of family and community. Women who are raped or subject to other sexual violence at the hands of the enemy also tend to be stigmatized and deprived of their status in their own communities.

Women's traditional roles expand as the pressure to care for the sick and wounded and the difficulties of providing and caring for the family increase. In addition, they take on new roles as men are occupied with the fighting. Although challenging gendered roles may be seen positively, the gains women make in terms of status are often reversed quite quickly after the conflict subsides. More practically the extra work of taking on additional responsibilities places a huge burden on women, not only in the short term but also in the long term as many are widowed and have to care for those disabled and traumatized by war.

In Somalia, the recent conflict has led to mass displacement of women and children which has led to extreme vulnerability and sexual exploitation. Women have not only been killed as a direct consequence of the fighting,

but they have also died from unexploded grenades and bombs, as well as from food shortages and other effects of the conflict. In the recent exodus from Mogadishu, women and girls experienced sexual violence from marauding militias on routes leading out of Mogadishu. Women have faced increasing difficulties carrying out their traditional reproductive and productive roles particularly due to the increasing restrictions on their roles and independence. Despite this, women have managed to continue and expand many of their productive roles through their *clan-less* status by for example the selling of milk and small ruminants across clan lines.

Women in conflict resolution

Given how affected by conflict women are and how extensive

their burdens in coping with the effects of war, their influence on conflict resolution has been minor. Their roles are generally indirect or passive. Their indirect roles include drawing attention to the suffering war brings. For example, there are many cases of Somali women openly lamenting the pain and the heinous crimes they were subjected to through poems in the hope that clan leaders step in and stop the fighting. On the other hand, women, as in many societies, are often expected to spur their men on to fight and stories of famous women poetesses encouraging their kinsmen are ubiquitous in Somalia's history.

Passively women are often exchanged as commodities across communities to increase ties. This happens as a conflict prevention measure and also to strengthen the peace after conflict. Women's suffering during war in this situation increases as they are affected by casualties on both sides and are traumatized by dual allegiances. Their unique position, however, enables them to have a more active role in conflict prevention and peace building by being a conduit of information and helping to challenge misconceptions. Well known in folk lore is the case of one woman who through her laments managed to pressurize leaders to resolve a conflict

between her birth clan and the clan into which she married.

*Whoever dies is mine
For I am torn between them
When my child is in festive mood
My brother is mourning
My heart stands beating fast
The ululations and cries entwine
They both bring sadness in my heart.*

Women's unique roles and position in society also provides an opportunity for more organized peacekeeping and conflict resolution. For example in February, 2007, in Daroor, a village on the border between Somaliland and Ethiopia the two Isaac sub-clans of Habra Younis and Ida Gale, fought over pasture, land and water. The fighting threatened to spill over the border into Somaliland and was raising tensions among the inhabitants of Hargeisa who began providing weapons and other support to their clansmen.

As a reaction, an umbrella organization of women's CSOs *Nagaad* mobilized their members to call women from both clans to protest the conflict. Women from eight clans gathered in Darror where they camped for seven days to discuss and address the conflict. During the period the women visited 32 villages petitioning the two sides to make peace. To support this effort a partner in CARE Somalia's Civil Society and

Media in Transition Program, *Women in Journalism Association*, began disseminating their messages of peace more widely. They filmed the women's protest and their reporter was interviewed on the BBC outlining the positive prospects for negotiations and settlement. The news was circulated through Somali speaking websites. As part of this mobilization a delegation of Non Governmental Organizations petitioned the Somaliland Government to work with the Ethiopian Government to quell the conflict. Representatives from the Somaliland cabinet met with the regional government of Somali region of Ethiopia to discuss and agree to work towards restoring peace and resolving the underlying cause of the conflict.

Women suffer the effects of war in multiple ways and traditionally have minimal roles in peace-making. Their informal and supportive roles however, present an opportunity for peace building especially as connectors through marriage and their roles in cultural activities. As they do not usually take up arms themselves they can be a non-threatening voice which can cross clan lines. These roles need to be strengthened, not only to protect women and children who suffer, but because of their influential role in socialization of future generations to promote peace.

(Continued from page 7)

9200 heads of cattle benefited, an average of 3 cows per a household. Of these, 5000 heads of cattle were fed for two months as where the remaining 4200 heads of cattle were fed for 5 weeks². 2kg of hay and 1 kg of concentrate was provided per day per animal: a total of 56800 bales of hay/straw and 4260 quintals of concentrated feed.

Certain challenges were faced in

implementation including the lack of feed available locally which forced CARE to purchase it from the central part of the country increasing the cost and the logistical burden of the intervention. There was also a lack of detail of the nutritional composition of concentrated feed. Initially calves were not targeted for the feeding as it was felt that they were less likely to survive, however, there was pressure from the community to include them and some were eventually accepted.

Any future intervention should seriously consider the viability of this option.

According to the beneficiaries and from observation of the cattle, the physical condition of the cattle fed significantly improved as a result of the intervention and milk production increased. A Participatory Impact Assessment is planned in collaboration with Tufts University in order to evaluate the intervention further and to assess its efficiency and effectiveness in livelihood protection.

² FAO later took over the feeding centre and these cattle were fed for an additional period of three weeks



Photo by Cary Farley

Participatory Mapping: an Effective Tool for Pastoral Landscape and Watershed Planning and Management

- Fiona Flintan, ELMT Natural Resource Management Technical Advisor

Participatory mapping of natural resources has proved to be an effective tool within community action and land use planning in pastoral areas. SOS Sahel Ethiopia and Save the Children/US (SAVE US) have been working with government and community partners in Borana, southern Ethiopia to map resources, their use and management. This has enabled them to better understand:

- ⊗ The location of natural resources within a specific area;
- ⊗ The traditional systems and institutions of Natural Resource Management (NRM) that function in the area;
- ⊗ The patterns of mobility (livestock and people) within and from outside the area; and

process has also opened up opportunities to strengthen traditional NRM institutions and as a result the *madda* elders meet together more regularly to discuss rangeland management issues. Significantly too the local government representatives who were trained by SOS Sahel as mapping and CAP facilitators have attended these meetings, to maintain a dialogue with pastoral elders and to develop better ways of supporting pastoralists on a range of development issues.

However, these maps and CAPs have proved to be somewhat limited in their scope focusing on a small and 'closed' geographical unit (the *madda*). Indeed, the pastoral system usually functions far beyond this unit, and rather at a

'outsiders'; the complex layers of resource use by multiple users including 'marginal' groups; and elements of non-direct consumptive and non-consumptive use and benefits. Therefore if the mapping of resources is to be a truly effective tool in supporting sustainable pastoral use of resources and pastoral livelihoods it must be 'scaled up' to this greater area - the landscape/watershed or *dheeda*.

Over the next year SOS Sahel Ethiopia and LVIA with ELSE partners including SAVE/US and CARE Ethiopia will be endeavoring to achieve this by facilitating the participatory production of natural resource maps at the *dheeda* level focusing on specific watersheds/landscapes; understanding and strengthening traditional management and institutions at this level (namely the *jaarsa dheeda* – or meeting of the *dheeda* elders); and introducing GIS to digitize the maps and provide a more formal template for land use planning. Indeed not only will this involve the production of maps but also include an opening up of discussion and debate over resource use and elements such as 'mobility', as well as facilitating negotiation and conflict resolution processes between different users.

Both organizations will work together to ensure community 'ownership' of the processes and products is maintained; that the mapping is carried out in a manner that reflects the needs and elements of a mobile pastoral system; and that capacity is built to ensure that the mapping process will be institutionalized and become an effective part of government and community pastoral development planning. It is anticipated that this work in Borana will be replicated in other pastoral areas of Ethiopia, as well as in time, across the ELMT intervention area.



Photo contributed by Fiona Flintan

Participatory Mapping of Natural Resources in Borana

- ⊗ The problems and issues related to these.

Maps have been produced at *madda* level (a grazing area around a well) that have formed the basis of community action plans prioritizing and initiating action in sustainable land use and NRM by community groups. The mapping

landscape or *dheeda* level, utilizing different resource areas on a seasonal basis with mobility across the landscape being key. Focusing on a small geographical area at a specific period of time can miss out important components of the local pastoral system such as the use of resources outside the local area (occasional, seasonal, regular use); users of local resources by

Learning and Monitoring Approaches within ELMT

- Vanessa Tilstone, Learning, Monitoring and Evaluation Advisor

The debate on Monitoring and Evaluation for development has polarized in recent years into two camps: one emphasizing accountability and the other focusing on learning.

The accountability proponents have concentrated on quantitative information, baselines and trying to show or rather 'prove' impact of programs (usually defined as significant and lasting changes in the well-being of large numbers of people). This approach has grown out of increased skepticism in Western countries about the impact of aid, increased competition for resources among Non Governmental Organizations, increased use of private sector approaches (e.g. results based management) and increasing contracting out of development activities rather than emphasis on longer term capacity building and learning. The flagship of this approach has been the logical framework which has generally depicted development as a series of cause and effect relationships logically progressing towards an 'ideal' state.

The learning school meanwhile has emphasized the need for Monitoring and Evaluation to generate learning to improve programs. It is based on an understanding of development as interactions of a plethora of actors with a complex set of trends and influences that are occurring in a particular environment. It focuses on articulating the iterative changes that the program hopes to influence in terms of behaviors, relationships, attitudes and actions of a range of stakeholders (i.e. outcomes) while recognizing outside influences.

The debate is illustrated in Table 1 by looking at the different approaches to evaluation by the learning versus the accountability school. The dichotomy is somewhat

Accountability	Lesson Learning
General	
Emphasis on rigour, independence, objectivity	Emphasis on the process to achieve buy-in, may be more subjective
Focus on baselines and surveys	Focus on qualitative methods
For evaluation	
Terms of reference (TOR) set externally	TOR set by those involved to enable learning
Independent team	Those implementing the program to be more involved
In public domain	Usually internal and may need some negotiation about what the circulation of the report may be

exaggerated to illustrate the difference.

The challenge in programs such as ELMT is meeting the demand for accountability by donors and other agencies while also meeting the need for learning. This is particularly difficult given the short time frame of the program, the multitude of partners and the lack of adequate resources for Monitoring and Evaluation.

However some tools can be adapted to meet both accountability and learning objectives and there are a number of simple tools that can be introduced to promote learning. The Participatory Impact Assessment methodology developed by Tufts University is an example of how a participatory techniques have been combined with more quantitative methods of sampling and data collection to make the assessments more 'representative' and acceptable to a broad audience. Also the log frame

can be adapted to make it less restrictive and to recognize the complexities of development. One way is to adjust the log frame as understanding and opportunities develop. Another way is to recognize that the program may only contribute to objectives and that objectives can be framed in a way which captures change processes.

In order to give space for the learning aspects of Monitoring and Evaluation, it is important that the 'accountability' tools are as light and simple as possible and are used as part of project staff's normal activities.

There are several mechanisms within ELMT Program which are designed to promote learning across the consortium. These include the technical working groups, consortium meetings, the newsletter, and the strategies of identifying best practices, lessons learnt and developing policy maps.

¹ This table is adapted from personal communication with Rachel Goldwyn of CARE UK

Within individual programs, however, on simple structured way to promote learning is to use what will be referred here as 'evidence of change' monitoring where partners define the change in behaviors, attitudes and practices that they hope to influence in the stakeholders that they interact with. The teams analyze and reflect together on a regular basis about the real change that they are seeing on the ground and use this analysis to improve their programming. This is a particularly useful tool as it can help identify case studies for documentation or further analysis and can also be as a basis for reporting.

This technique is very similar in philosophy and emphasis to an approach that has recently created a lot of interest in the monitoring and evaluation community: *Outcome Mapping*², which characterizes and assesses the contributions made by development projects and organizations to the achievement of outcomes.

Although *Outcome Mapping* in its entirety is quite complex and time consuming, a number elements could be usefully adapted to enrich the 'evidence of change' technique, for example:

- ⌘ Thinking about the different stakeholders and not just the obvious ones (normally the community as a whole);
- ⌘ Articulating and reflecting on the strategies that are expected to influence the change identified;
- ⌘ Reflecting regularly on how organizational functioning can support the strategies better.

Although the 'evidence of change' technique is relatively 'light', it still needs time and commitment to make it effective. It also requires complimentary participatory monitoring tools (see box 1) to ensure that stakeholders define themselves the change processes that they feel the program is contributing to. As with other approaches the 'evidence of change' technique will only be as empowering, participatory and learning oriented as the program that implements it. It is hoped, however, that by using and adapting these

techniques, the ELMT Program can contribute to the development of richer learning approaches to monitoring and evaluation and promote their recognition among donors and organizations that may be more accountability focused.

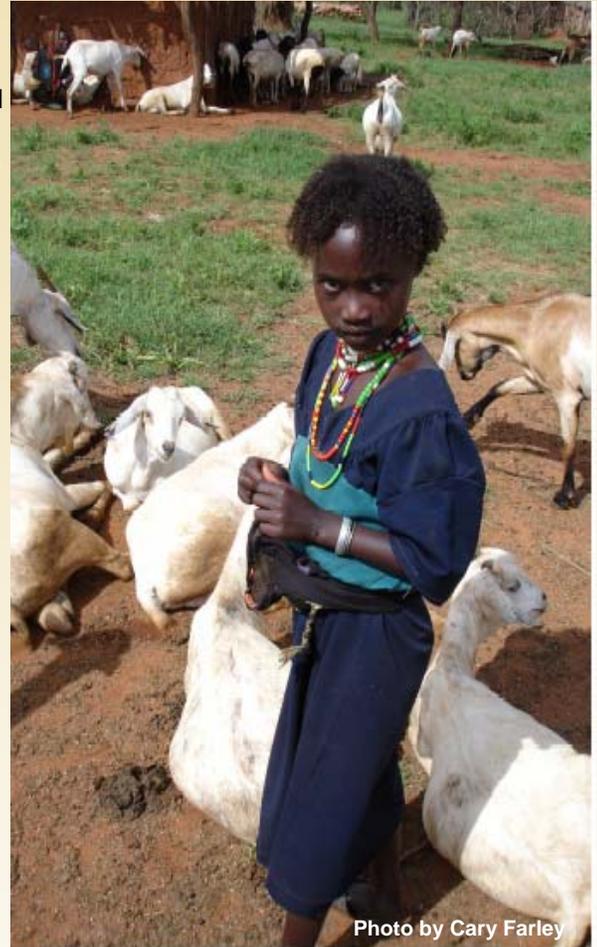


Photo by Cary Farley

Box 1: Participatory Monitoring and Evaluation (P, M & E) with Pastoralists

Participatory monitoring and evaluation refers to the involvement of stakeholders within monitoring and evaluation. As with other participatory approaches these can be extractive or empowering depending on how they are employed. Participatory methods are particularly important and appropriate in pastoral societies as they can help bridge the gap in understanding and trust between communities and development programs that often exists. However such methodologies can also be difficult to apply especially as communities or individuals may be remote and inaccessible. A review³ of experiences with Participatory Monitoring and Evaluation with pastoralists found that because of the oral culture and their isolation, pastoralists preferred periodic meetings where they could discuss issues rather than individual data-intensive monitoring. Visualization techniques and encouraging pastoralists to identify their own indicators were also found to be useful approaches.

Ideally the 'evidence of change' approach could be adapted for use with stakeholders themselves, however within the time frame of the ELMT Program and the fact that activities are spread over a wide geographical area this may not be practical. A simpler approach is the *Most Significant Change Technique*⁴ where stakeholders are regularly consulted on the change they see happening as a result of the program. This approach could be used as a focus for regular discussion with groups rather than a single question to individuals and could use visual techniques to enrich discussions. The general participatory evaluations planned for the end of the program offer an opportunity to review the program with the pastoralists themselves. One way is to identify elders and community members and support them to carry out discussions in the community about the changes the program has influenced. From my own experience in Ethiopia and Mozambique this can be a powerful technique in reviewing programs and providing recommendations for future development interventions, as well as promoting ownership and resolve for communities to address their problems themselves.

² Earl, S et al. (2001) Outcome Mapping: Building Learning and Reflection into Development Programs' , www.outcomemapping.ca

³ Bayer, W and Waters-Bayer, A (2002) Participatory Monitoring and Evaluation (PM&E) with Pastoralists: A Review of Experiences and Annotated Bibliography

<ftp://ftp.fao.org/docrep/nonfao/LEAD/X6192e/X6192e00.pdf>

⁴ Davies, R. (2005) Most Significant Change Technique: A Guide to its Use' www.mande.co.uk

Proposed ELMT/ELSE Partners and Target Population

CARE Somalia Target households: 6,862	VSF - Suisse Target households:7,071	CARE Kenya Target households: 4,529	Save the Children US (Ethiopia) Target households: 7,151	CARE Ethiopia Target households: 2,775
Social Life and Agricultural Development Organization (Bardera, Gedo)	Somalia	Community Initiative Facilitation Assistance (Marsabit)	Gayo Pastoralist Development Initiative (Yabello District)	Action for Development (Miyo Wereda, Borana Zone)
Dolow Farmers Cooperative Society (Dolow, Gedo)	Moonlight Development Agency (Dolow/Luuq, Gedo)	Oxfam GB (Wajir)	Pastoralist Concern Association Ethiopia (Filtu District)	Gayo Pastoralist Development Initiative (Yabello Wereda, Borana Zone)
Agriculture Relief and Development Organization (Hudur, Bakool)	African Rescue Committee (Badhaadhe, Lower Juba)	Women Advancement Initiative in Kenya (Garissa)	SOS Sahel (Afder, Liben Zones - Somali Region - and Arero and Moyale Districts, Borana Zone)	Community Initiative Facilitation Assistance (Moyale Wereda, Borana Zone)
Wamo Relief and Rehabilitation Services (Afmadow, Lower Juba)		Emergency Pastoralist Action Group (Mandera)		SOS - Sahel (Dire, Teltele, Yabello Woreda, Borena Zone)
	Kenya	Merti Integrated Development Program (Isiolo)		Lay Volunteers International Association (Dire, Teltele, Yabello Woreda, Borena Zone)
	Participatory Education, Awareness and Resource Innovations (Marsabit)	Kenya Camel Association		Livestock Information Network Knowledge System (Across Borana Zone)

ELMT Calendar

Upcoming Events & Activities	Dates
Holistic Management International (HMI) Training, Nanyuki/Isiolo, Kenya	14 - 21st August 2008
Proposed Panel Discussion on the Roles and Responsibilities of the new Ministry for the Development of Northern Kenya and Other Lands, Nairobi,	15th August 2008
RELPA mid term review, Addis Ababa	2nd week of September 2008*
ELMT/RELPA 3rd Consortium Meeting - Isiolo, Kenya	12th - 18th October 2008*
Holistic Management International (HMI) Cattle Handling Training, Nanyuki/Isiolo, Kenya	1st - 3rd week of November 2008*
Pastoralist Week Kenya, Nairobi	26th - 28th November 2008

* Dates to be confirmed

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ELMT/ELSE Proposed Operational Areas as at April 2008

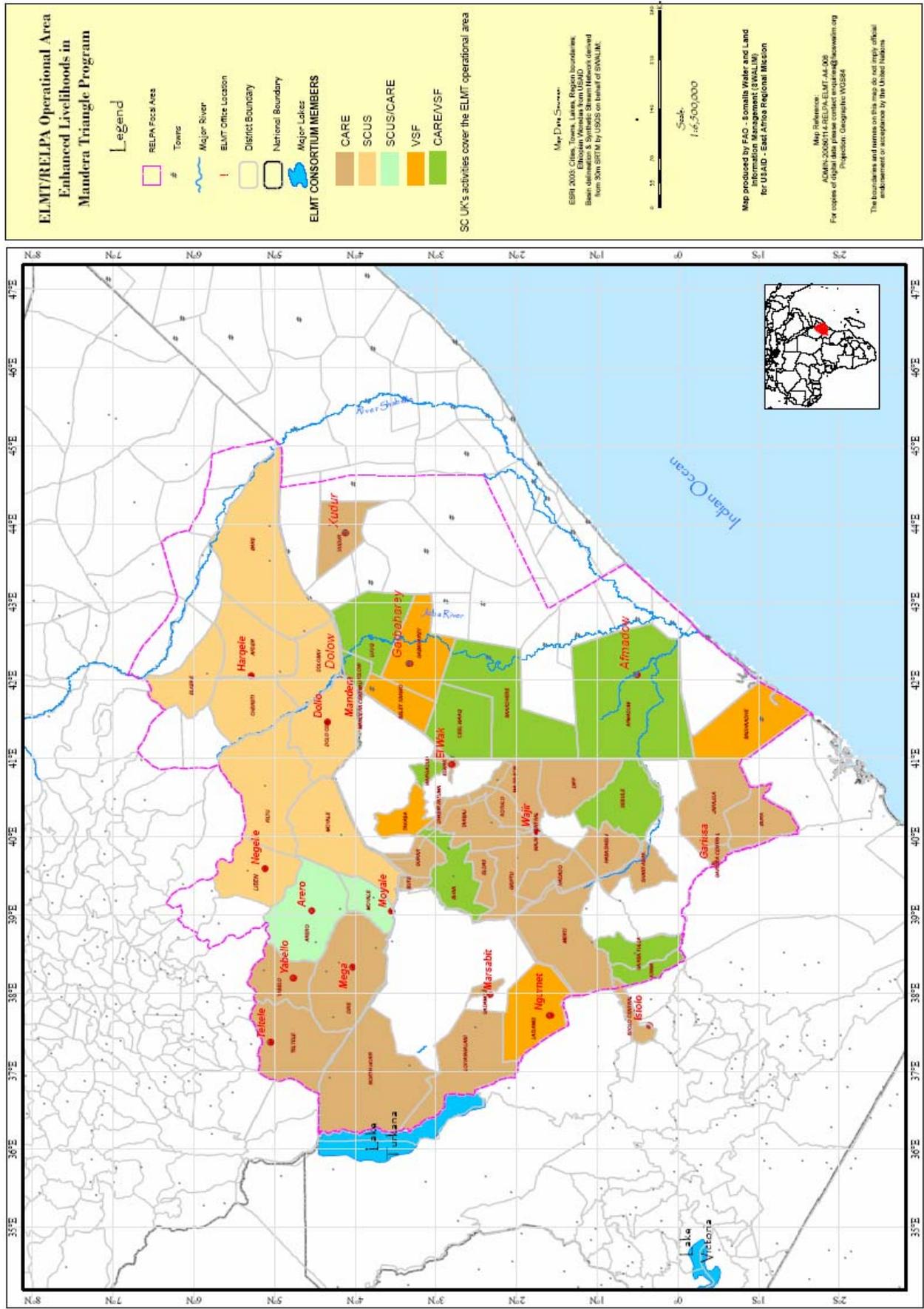




Photo by Cary Farley

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“Plant the seed of desire in your mind, and it forms a nucleus with power to attract to itself everything needed for its fulfillment.” Robert Collier.